

ELDER CHAS. W. PENROSE.

They may have established these different systems in accordance with their sincere ideas of what was right. But sincerity of itself is not a conclusive evidence of truth. The heathen is just as sincere in his idolatrous mode of bowing down to Dely; and certainly the Latter-day Saints have manifested their sincerity before the whole world as well as before the heavens. The Elders of this Church who go out into the world to proclaim the Gospel as well as understand the same, are sincere. But our Christian friends will not recognize them as Christians, nor believe that they are right. They go out without purse and scrip, without reward. They are not paid for their work. They make sacrifice of home and family, and of their loved ones behind, and go out to face a profane world, to meet persecution and obliquy, and sometimes imprisonment, stripes, and death. What for? To proclaim that which they know in their hearts is true. They are sincere, and they can not prove that they are right. Our Christian friends will acknowledge that. On the other hand, the sincerity that may be exhibited in the various Christian sects by the people who compose them, and by the ministers and teachers who teach them, is not of itself an evidence that they are right or that they have the truth. But the fact that they

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This is a corrupt age. The world is full of evil. That perhaps may be considered an extravagant term, for there is without doubt a great deal of good in the world as well as evil; but to mean to say that evil abounds everywhere, is to say that you find it everywhere. You find it in the hearts of those that have the most churches and chapels dedicated to Christian service—and sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is, Turn, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every nation, tongue and people. The barriers that are now in the way of the progress of the servants of God will be broken down, and pestilence, famine, earthquake, and every evil thing, will be removed, and the whirlwind will be agencies in the hands of an offended Deity to open up the way for the spread of the Gospel of Jesus Christ. Nations that may have been idolaters, heathens, and the Christian nations will hear it, and the word of the Lord is to the priest as well as to the people, to the king as well as to the peasant, to those in high places as well as to those in the grove, and in the desert, and on the earth beneath its surface. The people everywhere this Gospel is to go. Those nations where it is now impossible to proclaim the Gospel freely will be so overturned in the providences of

they concerning the coming of the **little** **doer**:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek and hearted, to proclaim liberty to the captive, to open the eyes to the blind, to send them that are bound; to proclaim the acceptable year of the Lord."—

Jesus Christ accepted that as a prediction concerning himself, as you will read in the gospel according to St. Luke (iv, 18) by setting up in the synagogue on the Sabbath day and reading that scripture to the Jews, testifying that he referred to Himself. Jesus while He dwelt in the flesh preached good tidings to the meek. He healed the sick. He comforted those that mourned; he bound up the broken-hearted. But how about proclaiming liberty to the captive? And the opening of the prison to them that were bound? The Apostle Paul says that when Jesus was raised up on high "He led captivity captive, and gave gifts unto men." How did He lead captivity captive? Why, Peter exclaims that the eyes of the "prisoners of the world" have been closed to it for hundreds of years. In the 3rd chapter of the 1st Epistle of Peter, 18-20 vs, we read:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to

ful. His mercy passes by His justice. And His justice is His mercy. One cannot be without the other. The eternal principles from which even He cannot swerve and still be God. God must govern Himself by the eternal principles of right. This He teaches to His children, and so far as we conform to them, far from losing our glory, our joy and our exaltation in the worlds to come. The Gospel is preached to men and women in the flesh; and if they repent, and are baptized in the name of the Father, and of the Son, and of the Holy Spirit, by one having divine authority, and are receiving the Holy Spirit by the laying on of hands, as a gift of God to enlighten their minds and guide them into all truth, and they abide in it and are really clothed into Christ, then when Christ appears, they will be with Him, and be numbered as His jewels. They will be "Christ's at His coming." They will have part in the first resurrection. They will be clothed with glory, immortality and eternal life, and will dwell in the presence of the Father and of the Son forever. They will be crowned with the power of His might. Those who belong to them, if also faithful, will share this glory with them—the husband with the wife, the father with the child, the mother with the child. The beginning of their glory will be the foundation of their family government, under their Eternal Father, for ever and ever; and their increase

you will wander in misery so great that no tongue can tell it, forever and forever, and there will be no end to it. And some of them will tell you that God, before the foundations of the world, had destined certain angels to be few out of the rubbish of nature to be saved and exalted to His divine glory and the rest were doomed to everlasting condemnation and ceaseless misery in flame and torment with the devil and his angels. Which is the more liberal doctrine of the two?

"EVERLASTING PUNISHMENT."

But what about this "everlasting punishment." Does not the Bible teach everlasting punishment? Yes. How had time I would read something from Section 1 of this Book of Doctrine and Covenants to illustrate that fact. I will briefly allude to it. The Lord revealed to Joseph Smith that "eternal punishment is God's punishment," because God is eternal. The meaning of that is: An eternal being, having eternal life, will mete out eternal penalties, and those who will be eternally punished will suffer the penalties. The penalty will abide forever, because it is eternal; but a man will not suffer it forever. Each individual will receive of that punishment that which eternal life must necessitate this due. To illustrate it in a simple way: Here we have a penitentiary. Some men go in there for six months,

from power, from sin, and from the power of Satan, and from the power of death. In Jerusalem, and before His angels gloriously," and rich reward shall come to all those who are faithful in Him.

May God help us to perform our part in this great and glorious work, and may we obtain the crown in the kingdom of our Father, for Christ's sake. Amen.

Population of Cities.

Washington, Aug. 24.—The population of St. Louis, according to the count of the twelfth census just completed, is 375,731, an increase during the past ten years of 123,468, or 37.33 per cent.

The population of Rochester, N. Y., is 132,135, against 134,896 in 1910, an increase of 28,589, or 21.31 per cent.

The population of Indianapolis is 169,124, against 195,436 in 1910, an increase of 66,312, or 60.44 per cent.

Race War in Texas.

Fort Worth, Texas, Aug. 24.—There is great excitement in Summit county, owing to fears of race war between the whites and blacks. The negroes have posted notices threatening to kill the most prominent white men and are intimidating women. Peace officers have been asked from adjoining counties.